Preaching Doctrine.

S. M. MINNICH.

For many years of my life I heard doctrine preached, and but little else, so that I became disgusted with the "peculiarities of our church," and I have said to our preachers, "Don't preach doctrine. Let us leave the elements and go unto perfection."

But there is a time, no doubt, when the doctrine of the church should be preached. The organization of a Brethren church here seems to have revived the custom of preaching doctrine by a sister church.

On last Sabbath Elder Hummel, of the Disciple church, preached in the morning a sermon on the Lord's Supper, and in the evening on "What is it; sprinkling, pouring, one immersion or three?"

The speaker said, In the last great commission the Savior gave to the apostles, he said, "Teach them to observe all things whatsoever I have commanded you." They never taught their disciples to eat a meal in connection with the bread and wine. But on the contrary the Apostle Paul has forbid them doing so. To prove his position, he read from the eleventh chapter of first Corinthians: "This is not to eat the Lord's supper." What! have ye not houses to eat and drink in?" Eating a meal is not the Lord's supper; the bread and wine only is the Lord's Supper. The apostle tells them not to bring the common meal to the house of worship, but to eat this in their houses at home. "For this cause many are weak and sickly among you." That is, many are weak and sickly because you bring a common meal to the house of God. How clearly he proves (?) his position. His proofs against trine immersion were equally "clear" and "lucid."

The preacher who baptizes by trine immersion takes his candidate into the water and says "I baptize you in the name of the Father." Now he has baptized the candidate into the Father. This is wrong. The Savior says "I am the way and no man cometh to the Father but by me." I have heard many objections to trine immersion, but certainly I never heard this objection before. He said that Matt. 8: 11, "Many shall come from the east and from the west," etc., and Matt. 22: 32, "I am the God of Abraham, and the God of Isaac," etc., are similar passages to the commission. That if baptizing in the name of the Father and of the Son, and of the Holy Ghost meant three actions, then in Matt. 22: 32 there were three Gods, one for Abraham, and one for Isaac, and one for Jacob. This, certainly is very stale, and to me it seems silly.

Eph. 4: 5. The "one" baptism (not three) was emphasized by Elder Hummel. Rom. 6: 4. Buried in baptism. The dead are buried once not thrice.

Now brethren, if you are not convinced that single immersion is the only true baptism, come on with your three (or more) best arguments in favor of trine immersion.

Why is it that our Disciple brethren go to the "commission" only given by Matthew for their formula in baptism? This formula is not taught in the Acts of the Apostles, nor in the epistolary writings. When Matthew *wrote* the Gospel, he taught that all things that Christ commanded the Apostles to teach.

Andrews, Ind.

Bible Reading.

"Understandest thou what thou readest?" Acts 8: 30.

Should this question be asked privately of every Bible reader, I suppose that nine-tenths of them would answer as did the Ethiopian eunuch, "How can I, except some man guide me." And now the question arises, why is this the case? I will answer because the precious book is not read aright. We all have some reason for reading the Bible; we have some end in view, be this good or evil. The first and great object should be to learn the great and useful truths therein contained, and to do accordingly. But so many of us read the book, we don't know why; it somehow happens in the way to be. Brethren, be careful how you read your Bible, so you understand what you read, for this is the most essential part of Bible reading.

We sometimes hear individuals say, I have read the Bible through so and so many times, and yet how little these same individuals know about it. They seem to have read the book for the wonders that are there. How David killed a lion and a bear, and consequently know nothing about the importance of it, only what they hear said. "Understandest thou what thou readest?" Be careful brethren, to understand what you read, for on this hangs the means of salvation. Do not read with any body else's specks on your head, and think it means just what they said, but read for yourself and study as you go. Some read the blessed book out of spite. I fear there are but few who read it right, and consequently do not understand what they read, except some man explain it to them. Now, brethren, can not some of us, at least, read it right, and then do as Philip of old did? Preach Jesus to some of those who do not understand, because they do not ask the great Teacher for an explanation.

"Now some read, or rather in it look,
Because, perhaps, they have no other book."

Now, brethren can we not read it in order that we may "work out our own salvation with fear and trembling?" Read the Bible and thereby learn to fear God the Father and to do his will, and to do the works of our Lord. Learn to do good to our fellowmen, and to love our neighbor as our selves. Perceive ye how ye prevail nothing? (learn nothing). Behold ye do not read aright. "Understandest thou what thou readest?" How can you with your eyes so blinded with the lusts of the world, ye can not read aright, how can you understand? Our hearts sometimes become so hardened to some evil, that we do not care to learn the truth that condemns the fault.

Should we not be more like Philip and teach others, or at least offer a word of encouragement to those around us, for "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Now, inasmuch as you did not read aright, you don't know what your real duty is. So many people in these latter days have read the Bible in so many ways that few know which system is the best, for every party contradicts the rest." Let us not contradict a passage of Scripture until we have carefully and studiously read and reread the same, and are sure that we understand what we read; and when we do not understand what we read, let us be honest about it, as was the eunuch of old, and acknowledge the same. Now, brethren, let us be careful to understand what we read.

ISAAC MICHAEL.

Rossville, Ind., March 22, 1888.

The Source of Christian Liberality.

"See that ye *abound* in this grace also."

The source of a liberal benevolence, is, *trust in God*. The reason why many people give so little for charitable objects is not to be traced to selfishness or to avariciousness. It is to be traced to an anxious care to provide against the future. These people find that when their necessary expenses are deducted from their earnings, the surplus is very small indeed; when they consider then that sickness may overtake them; that as their children grow up they will call for increased expenditures; that they themselves are creeping on toward old age; when they consider such things as these, their forebodings lead them eagerly to treasure up the surplus of each year. A *possible* day of need takes with them the precedence over every *actual* case of bodily or spiritual destitution.

We have nothing to say against a wise provision for the future. The Scriptures commend such provision in the most emphatic language. But we have something to say against that provision for the future which interferes with present duty. If any one owed a neighbor a hundred dollars, would it be right for him to evade the payment of this sum on the plea that he must save all his earnings to secure himself from anxiety with reference to the years to come? And yet on this plea men continually refuse to pay the debt that they owe to the Lord. They treasure up everything for their own future wants, and the wants of the Lord's poor and unenlightened they suffer to go unsatisfied.

Now what is necessary to open the fountain of benevolence in such persons as those whom we have now described. Undoubtedly the thing necessary is, *trust in God*. If our blessed Saviour taught anything, he taught that when we do our present duty, we are not to worry about the supply of our future wants. We are to seek *first* the kingdom of God and his righteousness, and then we are confidently to rely upon our heavenly Father for all needed good. It seems to us then that as soon as a man feels that God will take care of his future, he will stop trying to take care of himself by *robbing God* of a liberal portion of his goods. If some rich friend should require a portion of your narrow income, you might refuse with the reply that you needed it all for the future. But if this rich friend should *secure your future*, should give you reliable pledges that a just liberality on your part now would not be detrimental to the supply of your wants in the days to come, would you not be foolish longer to deny his request? And when God calls men to be liberal in using their means for his glory, he excites that liberality by the most explicit promises to take care of them. He knows their proneness to be anxious about the future, and so he assures them that that future will know no lack because of what they lovingly give to him; yea, more, that that future will reap more advantage from a liberal loan made to the Lord than from one made to any earthly friend. "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Cast thy bread upon the waters, for thou shalt find it after many days." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "But this, I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

As a first source of a liberal benevolence then, we inculcate *trust in God*. Trust in him both with reference to his particular providential care over our future, and with reference to the fulfillment of his special promises to them "that abound in this grace also."—CHRISTIAN INTELLIGENCER.

Strait But Not Straight.

Like St. Paul, any one may say "that after the most straitest sect of our religion I lived a Pharisee," and yet he may be distinctly and sadly conscious, that even while this claim is correct, there was not a particle of Christlikeness, either in his sectishnessness, or in his straitness, or in his Phariseeism, or in his religion. If he has not yet found this out, the day may come when a light above the midday sun, may precede the removal of the scales from his eyes, and may usher in his sound conversion to real Christianity.

He whose fiery zeal leads him to think that he ought to do many things contrary to the spirit if not to the name of Christ, who can think he is doing God service by mad maltreatment of the saints, and who pleads authority and commission to do these strange things, has yet to learn that inasmuch as he has acted thus to one of the least of these, he has done it unto Christ himself. The question, "Why persecutest thou *me*?" has not yet arrested his attention and pierced his soul with profound conviction and true repentance.—Christian Standard.

Prayer.

Do we pray when we seem to pray, or do we go through the form because we think it our duty to do so? If the words we utter do not come from the bottom of our hearts, I am afraid our prayers are not heard. Let us think well, and try to do what we ask from our heavenly Father. We read in Mark 11: 24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." But we must know what we pray for. If we pray day and night, and do not work and think, we are trifling with our God. Perhaps our prayers are not answered for a long while; but let us remember that God's ways are not our ways. Let us ever say, "Not my will, but thine, O God, be done, for Jesus sake."

He that has never prayed can never conceive, and he who has prayed aright can never forget how much is to be gained by prayer.

O thou by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod;
Lord, teach us how to pray."—Sel.